

lake and permission to have a bonfire was granted by headquarters. That night, as darkness began to fall, all gathered, some in canoes, some on land. The fire lighters paddled out with flaming torches and set the mass ablaze. The fire quickly mounted skyward, a mighty conflagration to celebrate the longed-for coming of peace. Perhaps to no one among all the silent watchers was the ceremony so meaningful as to one little camper who had spent three years in a Japanese internment camp. For her that blaze must have symbolized in a special way the light of freedom. We sang in the floodlight of the fire until long after the usual bedtime. It was an unforgettable evening.

Without doubt, this had been the best summer we had ever had, all doing our bit for the war effort. Working together for something beyond ourselves had brought out the best in us all. Camp was a miniature world. The summer had given us an insight into what the postwar world could be like, and each looked forward to her part in the years to follow.

Postwar Days

The war was over. Were we as a nation going back to the old way of life, as we did after World War I, or were we going to train ourselves to take on the job of building and living a new way of life?

What could give us such an urge to live for our nation as we had during the war years? What was there, short of war, that would create in the heart of a group this desire?

The camp was one place where we could put these ideas into practice. What new emphasis should be made, what would make for more efficient leadership in later years?

I gave much thought to ways in which counselling

could be more inspired. I had looked on camping as a God-given opportunity, and was continually challenged by the possibilities of developing through it the kind of people the country needed.

War was over, but undoubtedly the winning of the war had not eradicated the cause of war. It merely gave us a breathing space, for as long as there was hatred in us and in our communities there would be war between nations. It was human nature that had to change.

What we had to do now was to help these children to see that people did not need to be dishonest, did not need to have fear and hate, to want everything for themselves, or to insist that they were always right.

We could scarcely estimate the full potentialities of this, for when children of a group learn to give and take, and acquire a basic knowledge of how to deal with disappointments, pride and hate, they will learn how to meet the larger issues which arise in national and international crises. We could only hope that through learning to apply these truths in daily living they would apply them later in wider fields. It has been encouraging over the years to hear from old campers that many of these ideas have borne fruit.

Also we could foster in the camper a greater sense of responsibility toward her home, school and camp, a responsibility for people as well as for things.

There were already many instances of children suddenly finding it fun to help a difficult cabin mate become a first-rate camper; occasions, too, when they really tried to see the other person's side of the question in some misunderstanding and, instead of provoking a cabin squabble, finding a solution that was acceptable to all concerned. It was interesting to watch how tensions relaxed and happiness blossomed on such occasions.

We made a game of watching for places in and around

camp where some improvement could be made. We set ourselves the task of beautifying a small island on our lake and making it into a model campsite. The idea caught on and the campers became alert to untidy grounds or anything that marred the beauty around them. They took this awareness of unsightly surroundings back to the city with them, and even turned their attention to improving one of our important city streets. Their efforts may not have been successful, but they had at least learned the principles of responsible citizenship.

Often the assuming of responsibility for a cabin mate was a completely new idea, and the first time a camper found she had been of use to someone else it gave her a joy surpassing any she had known.

I remember especially one little girl who was particularly efficient in camp activities, outstanding in many respects, yet up to this time had never learned to give of herself to anyone in camp; she had perhaps been too shy and humble to realize that she had anything to give that anyone else needed. We asked her to take on a little frightened Ojibway and teach her to swim. This she did. A year or so later, when some of us were recalling our happier experiences, to my utter surprise she said, "The happiest day of my life was the day little Susan swam across the pool."

While this may seem a small thing, it illustrates what potentialities may be dormant in people, only waiting to be awakened. There were endless opportunities to help these children to learn by happy experiences the art of getting on creatively together. The experience might well be infectious. The will to peace can surely be as contagious as the will to war. That at least became the philosophy on which we worked.

Our aim in postwar camping was to stimulate our campers to make these truths their own, always carrying

in their hearts our prayer that all men everywhere might recognize the need of God and turn to Him, thus helping to promote His plan for the world.

WHAT IS CAMP?*

We might say camp is a "Place." We would covet for every camper green woods, lakes, bird calls, quiet sunsets, that his young heart may be warmly aware of a Creator who has made "all things beautiful in their time." But camp is more than a "Place" . . .

We might say that a camp is a "Plan." We would covet for every camper a programme which is thoroughly adapted to his or her needs at every step, which is not too crowded for comfort, yet which abounds in opportunities for zestful endeavour, all day long. Yet camp is more than a "Plan" . . .

Camp is what happens to the campers, what they take home with them in their memories, in their purpose, in their improved and newly acquired skills, in their friendships, in their appreciations, in their awareness of God and in His way for the world.

That's what camp is.

P. R. HAYWOOD

*By permission.

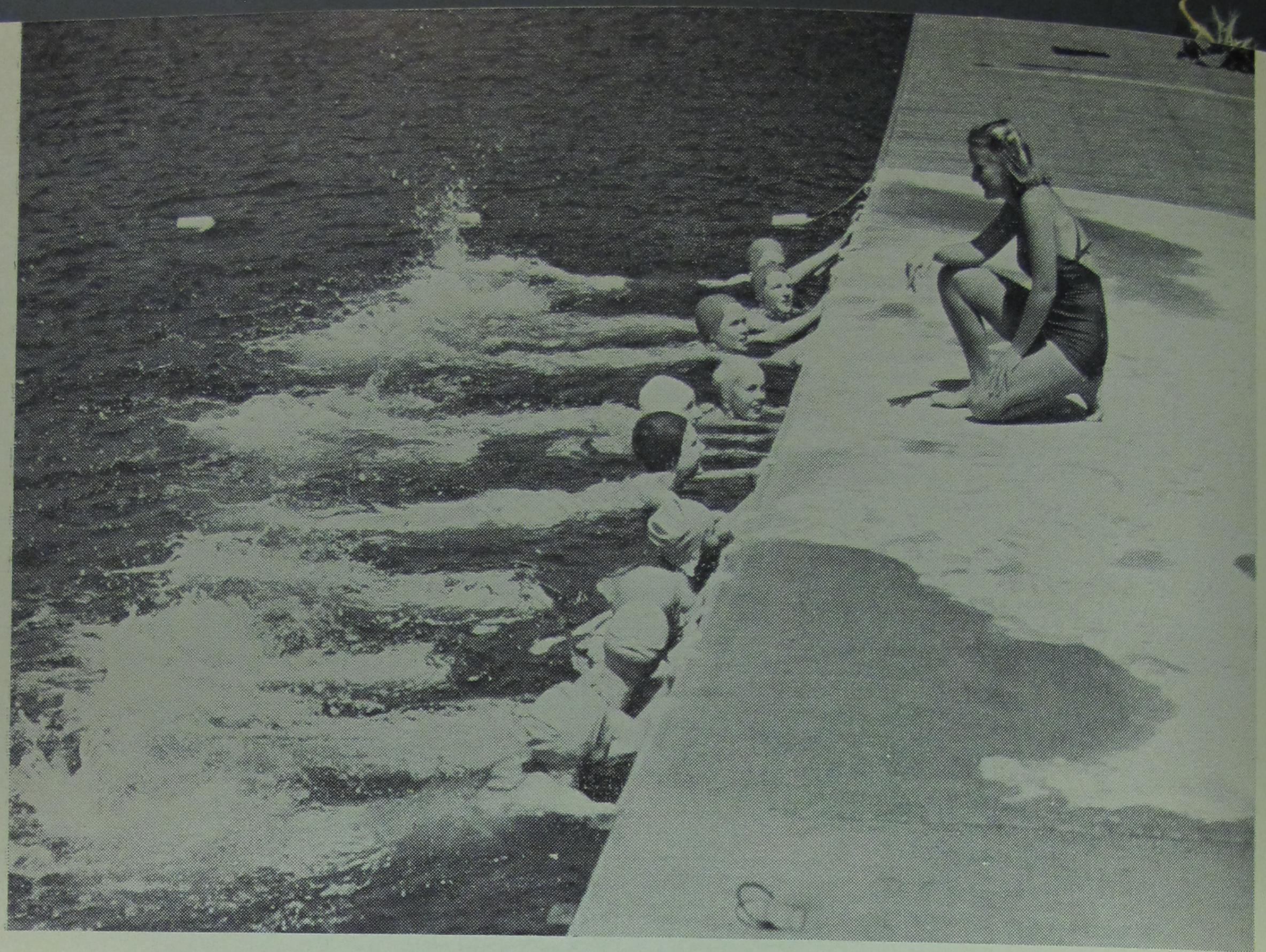


Checking in—bow, stern and solo

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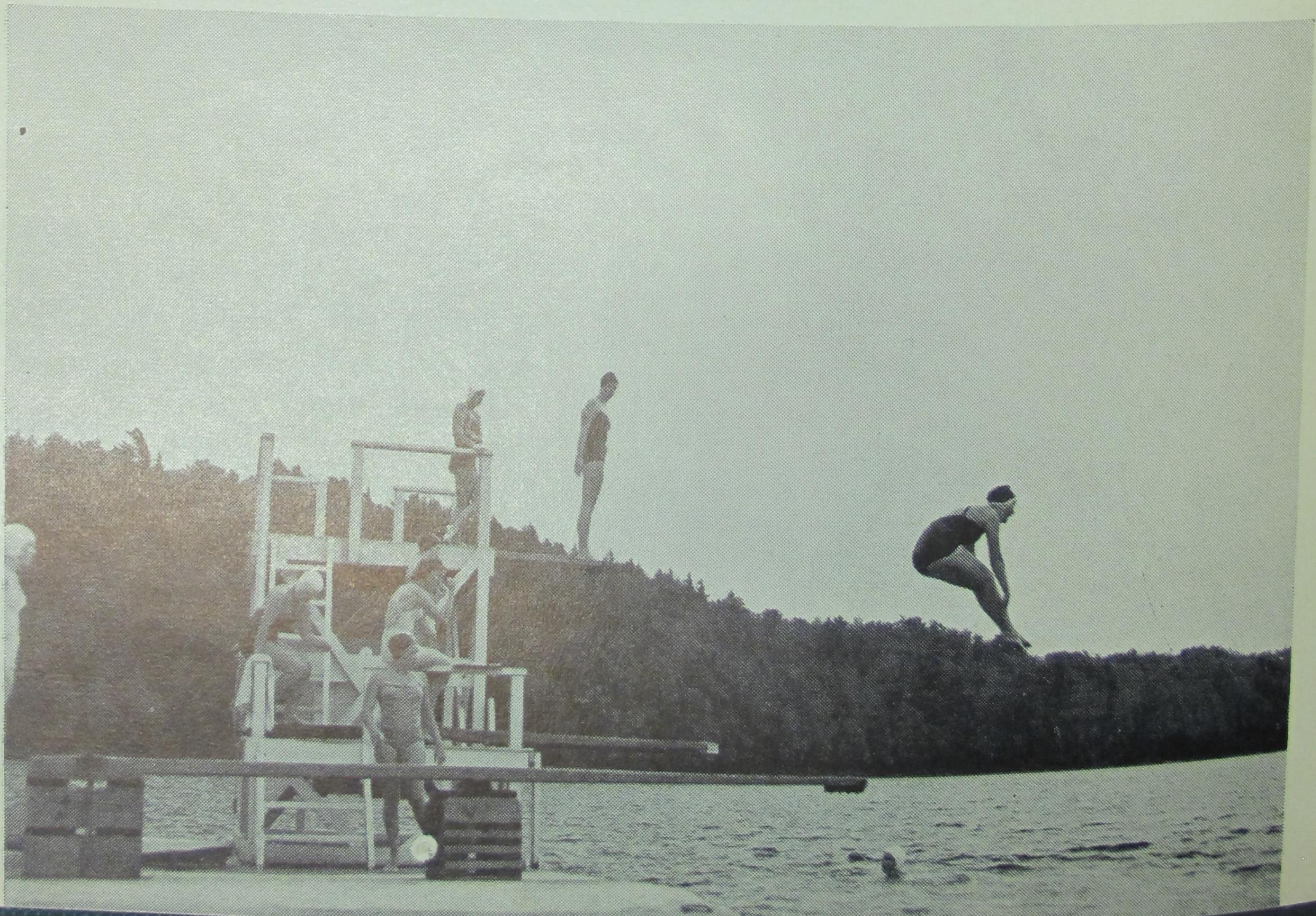


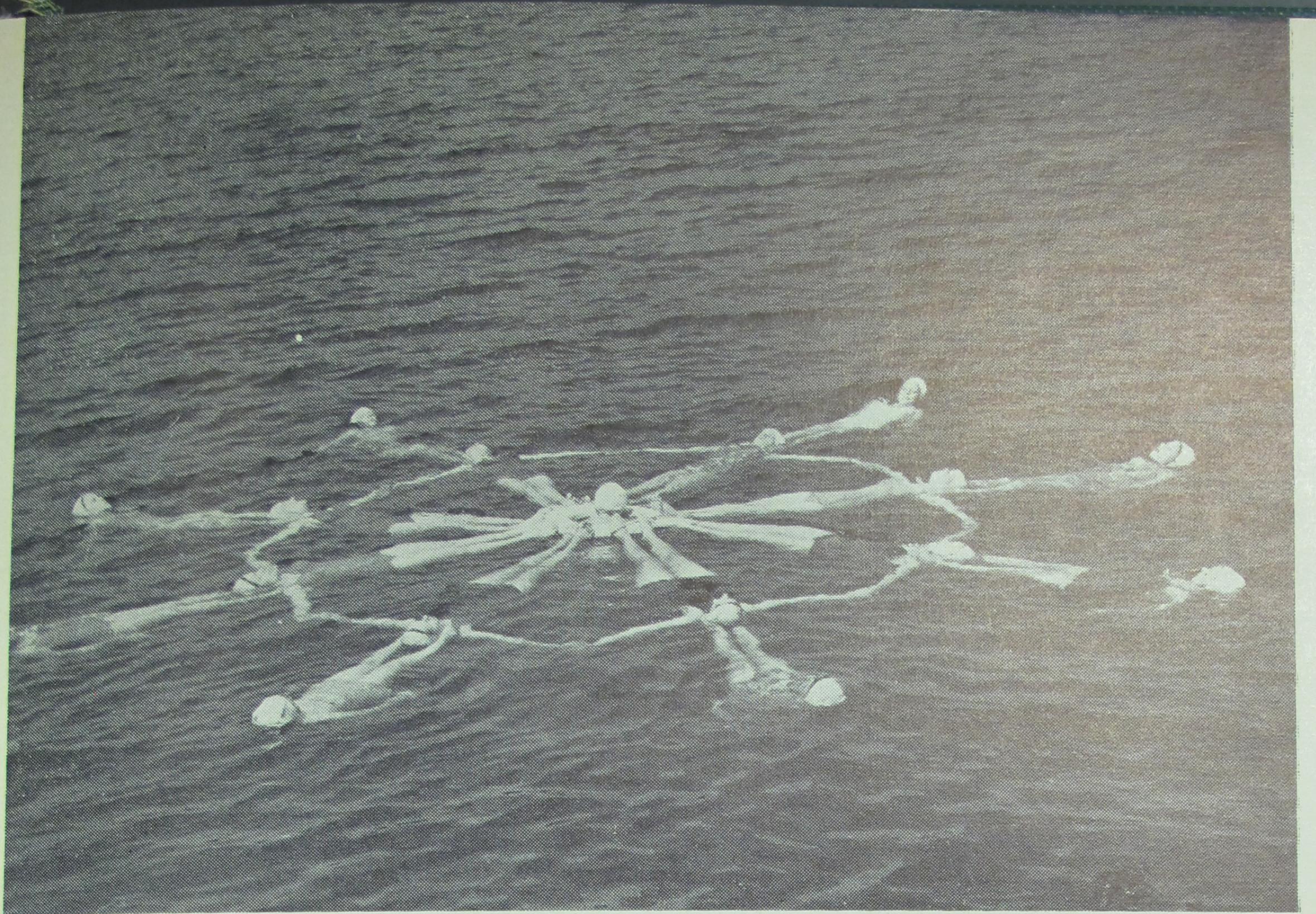
Practice landings



"Let's kick together—1, 2, 3, 4, 5, 6"

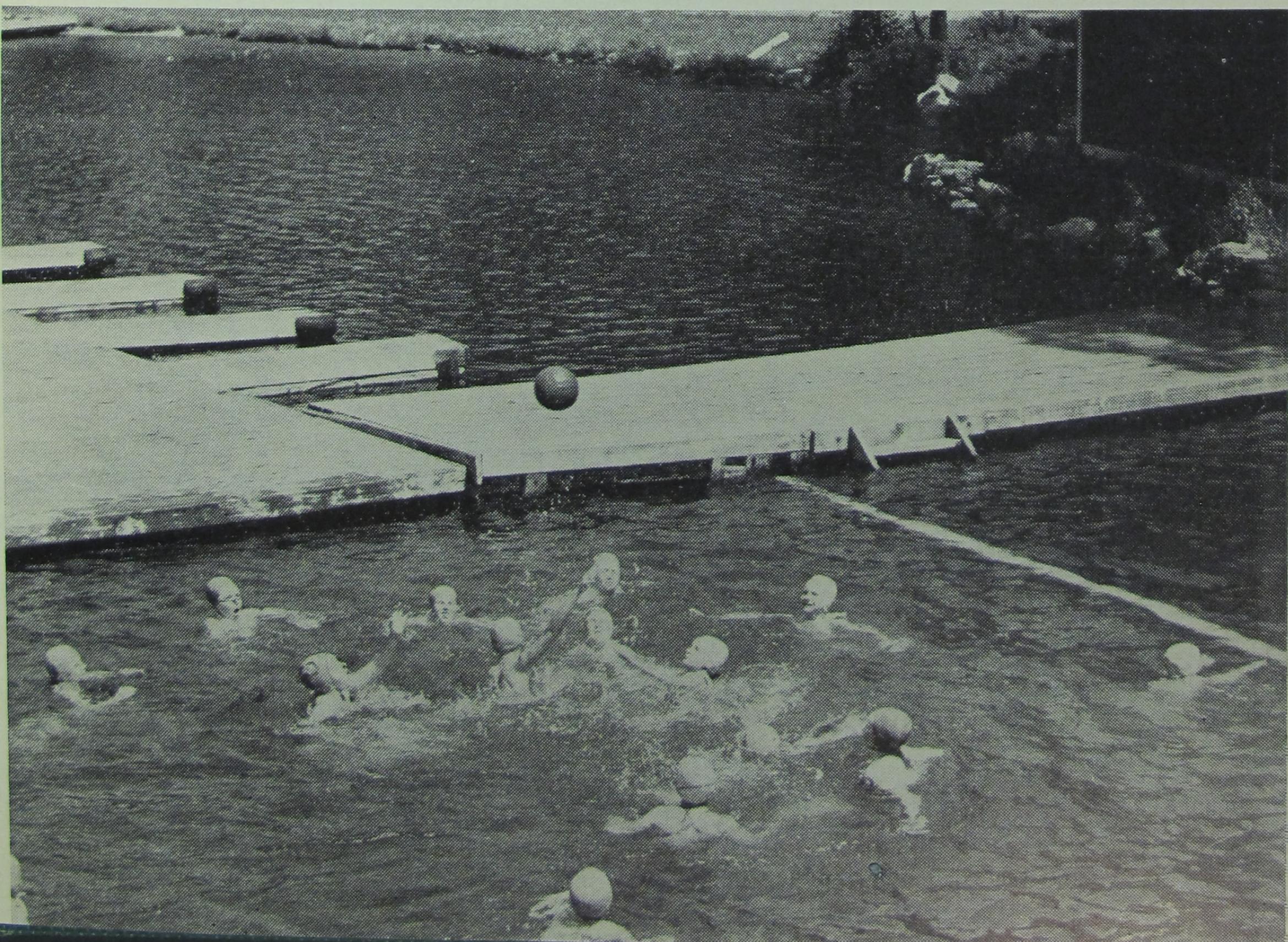
Learning to use the springboards





A water ballet

Play time

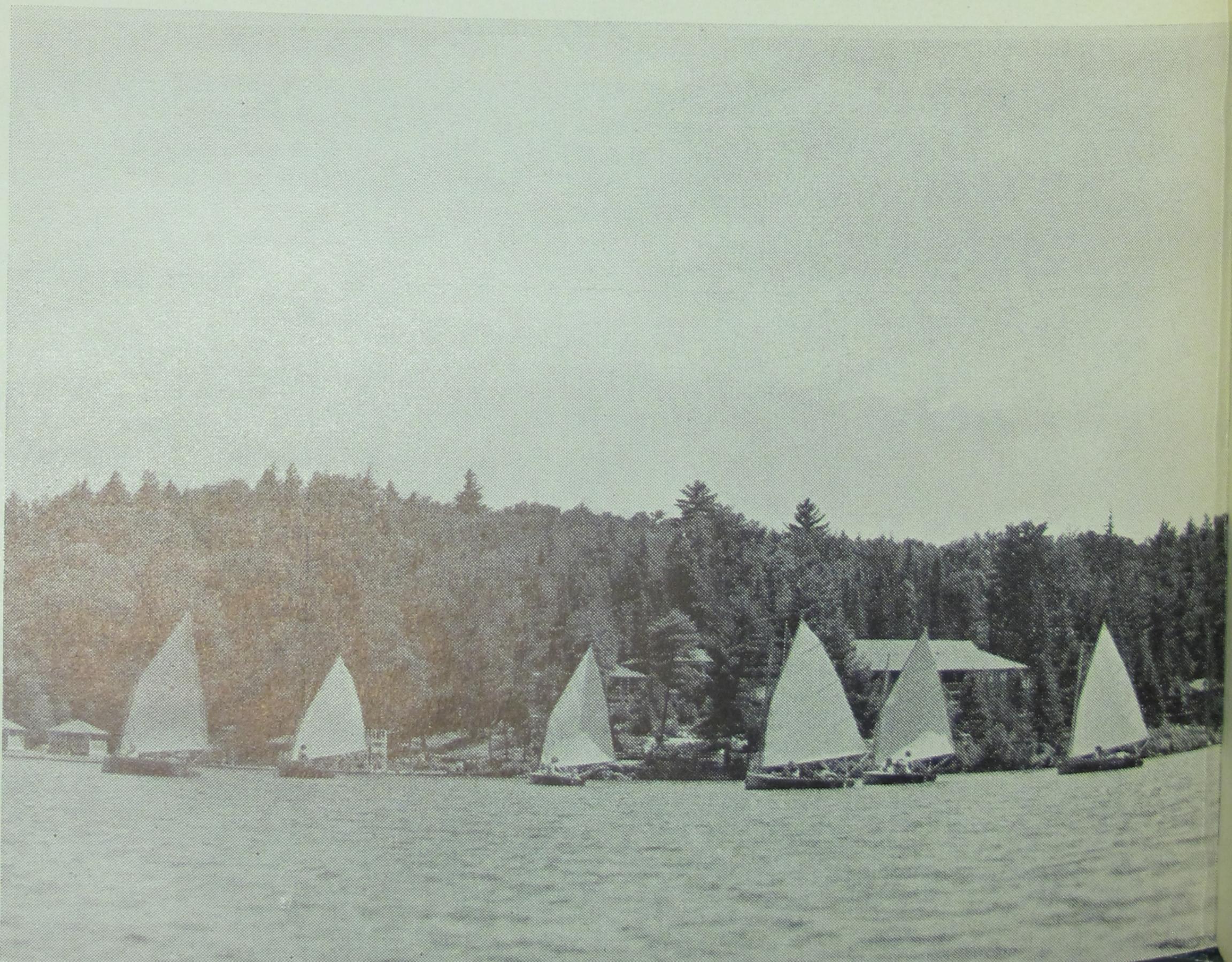


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A nautical knot

*The Louise, The Merrigee, The Jayward, The Conquest,
The May and The Margaret*



CHAPTER 11

Counselling: Policies and Procedures

COUNSELLORS as a rule came to camp during their college years. After graduation they often explored other fields, went abroad, or took a full-time position. There were many who stayed for five or six, some even for ten or eleven summers, and they were invaluable; but the average length of stay for a counsellor was two or three summers. With the majority coming and going, counsellor training of necessity went on continually. Fortunately, we learned at an early stage to put our findings into writing; so for many years we had a small book for each counsellor, which we called our *Counsellor Guide*.

The book was a co-operative effort of the counsellors. It grew as we grew and was revised each year. It consisted of our policies, traditions and pet theories. Latterly we had also a book on procedures, which gave in detail the points to be observed in each tribe, each activity, and every phase of the programme from waterfront and dining-room procedure down to the details of luggage and departure. We agreed to abide by these findings until

a better way was demonstrated. These two books solved many a difficulty and became almost indispensable.

The pre-camp counsellor training was carried on for four or five days prior to the opening. The counsellors came, not to do the last-minute jobs required to set up the camp, but to experience all phases of camp life that the camper would go through later on, to learn camp philosophies and objectives. The *Counsellor Guide* and *Counsellor Procedure* were studied from cover to cover, to make sure that each counsellor knew and understood the safety rules, the basic aims and standards and methods of achieving them. One of the most important aspects of counsellor training was to lead the counsellor to focus on the children rather than the skills. The programme was important, and unless we kept constant watch at every meeting we sometimes lost sight of the fact that the child came first.

These theory sessions were interspersed with activity. Under the waterfront head, each new counsellor tried the swimming and canoeing tests just as the campers would do later on. The camp craft counsellors arranged cook-outs for each counsellor, so that she learned at first hand the necessary techniques and procedures. Former counsellors demonstrated different aspects of the programme and each took personal responsibility for initiating a new counsellor into the ways of Tanamakoon, piloting her through the first week or so of the summer.

Each tribal head met with her cabin counsellors. Each activity head met with her assistants, and time was allotted for each new counsellor to meet with the director.

During this pre-camp session we arranged the campers in cabin groups according to their own and their parents' requests, and appointed a counsellor to each cabin.

By the time the campers arrived, each counsellor was comfortably settled, with a list of her campers in hand.



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